

PRIVATE
OFFICES
FOR
THE USE
OF
PRISONERS.



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ПИАНИСТЫ
ОГНЕВЫЕ
СОЛДАТЫ
ЗАЩИТИ
ПРИСОЕДИ

To the Reader.

AS it could not reasonably be expected, that in the Publick Liturgy of our Church, which is of a more general concern, Provision should be made, to answer all the particular Exigences of the unfortunate part of Mankind, which are so many and so various; so on the other side, it is not a little to be wondered at, that among the great number of excellent Books of Devotion, which this Age has abounded in, no more care has been particularly taken, to supply the Necessities of those unhappy Persons, to whom these assistances are directed; especially considering how many there are, who do continually stand in need of them. Upon this consideration it is, that some pains have been taken to compose the following Devotions, which, its hoped, the Persons concern'd in will be diligent in the use of. And then, if what is performed, shall any way contribute to the comfort or support of those wretched People; or rather, which is most of all to be wished, to their repentance and amendment, by affecting them more sensibly with the calamitous circumstances wherein they are; the Author will think his endeavours abundantly recompensed. May God Graciously accept of them, and bless them to that Good end! Amen.

An

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To the Reader.

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To

A N
EXHORTATION
T O
P R I S O N E R S.

IT is a great Mercy of God, not to suffer Men to ruine themselves both in this World, and in that which is to come. For this end, he is pleased to make use of several Wonderful methods, for the reclaiming Wicked and Ungodly Men from the Errout of their evil ways. Among which, *the Afflictions* which he sends upon such Persons are the most common.

By these he endeavours to put a Stop to their Sinfull courses, by arresting their Spirits a while, that they may reflect upon their former *Wicked lives*, and consider what will be *the Consequence* of them, and so *Repent* and *mind* them before it is too late. This they are not always so sensible of as they should be, who are *afflicted* in this manner; and are therefore apt to *Murmur* and *Re-pine* at God's punishments, rather than suffer them to have that *Good effect* upon them,

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which is design'd and intended by their Gracious God.

But if they would consider at all, I would ask them, in the Name of God, Who they think is their greatest Friend, One that encourages them to enjoy *the pleasures of Sin for a Season*, which will betray them to *Everlasting destruction afterwards*; or he that puts them to some trouble *now*, that they may *avoid being Eternally miserable hereafter*?

Now this is the case. God, who cannot lye, has threatned Eternal destruction to all impenitent Sinners. *Except ye Repent, ye shall all likewise Perish.* St. Luke 13. 3. And what sort of Persons those are which shall be shut out of the Kingdom of Heaven, he has told us by his Apostle St Paul. Thus, *I Cor. 6. 9, 10. Know ye not, that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of God.* Again, *Gal. 5. 19, &c.* Now the Works of the Flesh are Manifest, which are these, *Adultery, Fornications, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Heresies, Envying, Murders, Drunkenness, Revellings, and such like:* of the which I tell you before, as I have also told you in time past, that they which do such things,

things, shall not inherit the Kingdom of God. Again, Heb. 13. 4. *Whoremongers and Adulterers God will judge.* And in Revel. 21. 8. It is said, *But the Fearfull, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their part in the Lake which Burneth with Fire and Brimstone, which is the second death.* And moreover Christ, who is to be the Judge of all Men at the last Day, has told us, what he will then say to those that shall be placed on his left hand, that is, to the Wicked and Ungodly; *Depart from me ye Cursed, into Everlasting Fire, prepared for the Devil and his Angels.* Mat. 25. 41.

And then, as he argues in another Case, Is it not better for Men to part with a Limb, to deny themselves in some beloved Lust, to undergo some present Shame, or some short Affliction in this World, so they may be happy for ever hereafter; rather than to live at ease in their Sins now, to be suffered to go on in their villanies in this Life, without any check, and then be cast into Hell afterwards, *into the Fire that never shall be quenched, where the Worm dyeth not; but there shall be weeping and wailing and gnashing of Teeth to all Eternity.* St. Mark 9. 43, 44.

Reflect Seriously and often with your selves upon these things. Think, how God, instead of this Prison, might have shut you up in Hell, from whence there is no Escaping; had he not been infinitely gracious in sparing

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ring you, that you might see your Folly and amend it. Take care especially to avoid all *Intemperance*, and do not think to deceive the *Tediousness* of your *Confinement* by the *sinful pleasures* of that. This will still provoke God to be *more and more* angry with you, and will really be the occasion of greater judgments upon you afterward, for that *seeming pleasure* which you find by it now. That will pass away presently, but the *guilt* it leaves upon your Soul, without a *bitter Repentance*, will stick to it for ever, and sink it *deeper into perdition*. You may deceive your self but not God, for God is not mocked. Gal. 6. 7.

If you will now make a *good use* of these afflicting Circumstances, which God, in his providence, has brought you into, for this very purpose, that you may *repent* and *amend*, he will be *gracious* to you in the pardon of all your *past Sins*. Ezek. 18. 21, 22, 23. But if the *Wicked* will turn from all his *Sins* that he hath committed, and keep all my *Statutes*, and do that which is *Lawful* and *Right*, he shall surely live, he shall not die. All his *Transgressions* that he hath committed, they shall not be mention'd unto him, in his *Righteousness* that he hath done shall be live. Have I any pleasure at all, that the *Wicked* should die? Saith the Lord God; and not that he should turn from his ways and live?

But if you will not bear the Rod, and who has appointed it. Micah 6. 9. If you will not

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not suffer the Goodness of God to lead you to Repentance ; know this for a most certain truth, that the more heavy and Dreadful will your punishment be in the next World, the longer you have abused Gods Patience, Mercy and Goodness in this.

Do not so much contrive, how you may escape the temporal Punishment, as how you may make your Peace with God, and so avoid that which is Eternal. The afflictions and punishments which you meet withall now are short, they are the effect of God's mercy : They are sent to correct and amend you, not to Destroy you. But the punishments of the other World, are the effects of his Anger and Wrath, which will never be appeased, but you must Suffer the vengeance of Eternal fire. O consider this, ye that forget God, least he pluck you away, and there be none to deliver you. Psal. 50. 22.

Remember, that now you are shut out from Business and Conversation in the World, you have a great deal of time in your hands, which under this restraint of your Body, may be improved to the Benefit of your Soul. Let a considerable part of it therefore be spent in reflecting upon your past lives, in expressing your hearty sorrow for the Wickedness of your Actions, and in Praying to God most earnestly for Pardon of them, through the merits of his Son Christ Jesus. God will hear those that call upon him now, and do truly turn from all their Wickedness : but there is no Repentance in

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the other World. As the Tree falleth, so it lyeth. Eccles. 11. 3. As Death finds men, Judgment will take them; no Crying, nor Tears, nor even Prayers will avail them any thing then. God will stop his ears for ever, and will not hear them hereafter, who will not bear him now when he calls upon them, nor be Obedient. Prov. 1. 24. to the end, is well worth your Reading very often, Because I have called, and ye refused, I have stretched out my Hand, and no Man regarded, but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your Calamity, I will mock when your fear cometh; when your fear cometh as Desolation, and your Destruction cometh as a Whirlwind; when Distress and Anguish cometh upon you; then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me, for that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: They despised all my reproof. Therefore shall they eat of the Fruit of their own way, and be filled with their own devices: For the turning away of the simple shall slay them, and the prosperity of Fools shall destroy them. But who so bearkneth to me shall dwell safely, and shall be quiet from fear of evil.

Lastly, Think, if God should ever deliver you out of this doleful place, how you can best make amends to those whom you have injured, and set your self in Good earnest to do it; for he will never be accounted by God

God to have heartily repented of the injury he has done to others, who does not, when it is in his power, make reparation.

Whatever good resolutions you made in your confinement, remember to perform them when you are set at liberty, and take heed that you return not again to your old vicious courses, for God has no pleasure in Fools, pay that which thou hast Vowed. Eccles. 5. 4. Now thou art made whole, go and Sin no more, least a worse thing happen unto thee. St. John 5. 14.

*Private Offices for the Use of Prisoners
in General.*

Begin with these Sentences following.

I Acknowledge my transgressions, and my Sin is ever before me. O Lord, correct me, but with judgment, not in thine Anger, lest thou bring me to nothing.

A Lmighty and everlasting God, who hast nothing that thou hast made, and dost forgive the Sins of all them that are Penitent; Create and make in us new and contrite hearts, that we worthily lamenting our Sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord, Amen.

Our Father, which art in Heaven, hallowed be thy name; thy Kingdom come, thy will be done in Earth as it is in Heaven; Give us this day our daily bread; and forgive us our Trespasses, as we forgive them that trespass against us; and lead us not into Temptation, but deliver us from evil; for thine is the Kingdom, the power, and the glory, for ever and ever. *Amen.*

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Psalm.

Bow down thine Ear, O Lord, and hear me, for I am poor and in misery.

Psal. 86. v. 1.

For thou, Lord, art good and gracious, and of great mercy, unto all them that call upon thee. *v. 5.*

Give ear therefore unto my Prayer, and ponder the voice of my humble desires. *v. 6.*

Comfort the Soul of thy Servant, for unto thee, O Lord, do I lift up my Soul. *v. 4.*

O remember not the Sins of my Youth, nor the offences of my riper years, but according to thy mercy, think thou upon me, O Lord, for thy goodness. *Psal. 25. 6.*

And hide not thy face from thy Servant, for I am in trouble; O hast thee, and hear me. *Psal. 69. 18.*

Thou

for Prisoners in General.

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Thou hast put away mine acquaintance far from me, and made me to be abhorred of them. *Psal.* 88. 7.

I am so fast in Prison, that I cannot get forth. v. 8.

O deliver me for I am helpless and poor, and my heart is wounded within me. *Psal.* 109. 21.

I know indeed that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled. *Psal.* 119. 75.

But, Lord, how long wilt thou be angry? shall thy jealousy burn like fire for ever. *Psal.* 79. 5.

O turn thee again, O Lord, at the last and be gracious unto thy Servant. *Psal.* 90. 13.

Shew thy Servant the Light of thy countenance, and save me for thy mercies sake. *Psal.* 31. 18.

Bring my Soul out of Prison, that I may give thanks unto thy name: which thing if thou wilt grant me, then shall the righteous resort unto my company. *Psal.* 142. 9.

Away from me, ye wicked, I will keep the commandments of my God. *Psal.* 119. 115.

I will offer in his dwelling an oblation with great gladness, I will Sing and speak praises unto the Lord. *Psal.* 27. 7.

I will Sing of the Lord because he hath dealt so lovingly with me. Yea I will praise the name of the Lord most highest. *Psal.* 13. 6.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As

As it was in the beginning, is now and ever shall be, World without end. Amen.

The Prayer.

O God, just and merciful, even thy *very* *Judgments* do often proclaim thy *goodness*, who in thy *wrath* thinkest upon *mercy*, and doest not punish us according to the evil of our doings. My *innumerable transgressions* had long since deserv'd the utmost of thy Wrath and Indignation against me, and I must have acknowledged thy *judgments* to be *righteous*, if thou hadst plung'd me into the *bottomless pit*, and shut me up in that eternal Prison, from whence there is no redemption. O Let the Sense of thy infinite mercy, in preserving me from the miseries of that dismal place, teach me to bear the inconveniences of my present confinement with patience. And O that it might please thee to Sanctify this restraint of my *Body* to the freeing my *Soul* from the bond of all iniquity. For which end, help me, O my God, now that I am remov'd from the conversation of the World, to descend more seriously into my own heart, that I may search and try my ways, and most earnestly repent of all those *vicious Liberties* I have formerly taken, and resolve unfeignedly to turn to thee by a *Strict obedience* to all thy commandments for the time to come. That if it shall be thy Blessed will, once more to bring my *Soul* out of prison, and restore my body

Body to Liberty again, they may both be dedicated to thy Service, which is perfect freedom, all the days of my life. Or if thou seest it more convenient for me, that I should still be detained in prison, thy will be done; only this I most humbly beg, that while I am sequestred from the World in this dolefull place, I may feel the blessed influences of thy gracious presence always with me, and enjoy the sweet and comfortable Fellow-ship of thy holy Spirit directing me into *all* good. And then, though I lie in a *Jayl*, or Even in a *Grave*, yet I shall be a Prisoner of *hope*, waiting for that blessed time, when *I shall be delivered from the Bondage of corruption, into the glorious liberty of the Children of God.* Grant this, O Lord, for the sake of thy only Son, our only Saviour Jesus Christ. Amen.

God, who declarest thy Almighty power, most chiefly in shewing mercy and pity, mercifully grant unto us such a measure of thy Grace, that we running the way of thy Commandments, may obtain thy gracious Promises, and be made partakers of thy heavenly Treasure, through Jesus Christ our Lord. Amen.

Almighty and Everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve, Pour down upon us the abundace of thy Mercy, forgiving us those things whereof our conscience is

is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son our Lord. *Amen.*

Almighty Lord, and Everlasting God, vouchsafe, we beseech thee to direct, sanctify, and govern both our hearts and bodies in the ways of thy Laws, and in the works of thy Commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and Soul, through our Lord and Saviour Jesus Christ. *Amen.*

Here may follow the Lessons, taken out of several places of Scripture.

2 Chron. 33. v. 9. to ver. 14.

MAnasseh made Judah and the Inhabitants of Jerusalem to err, and to do worse than the heathen whom the Lord had destroyed before the Children of Israel. And the Lord spake to Manasseh and to his people; but they would not hearken: Wherefore the Lord brought upon them the Captains of the Host of the King of *Affryia*, which took Manasseh among the thorns, and bound him with Fetters, and carryed him to *Babylon*. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his Fathers; and prayed unto him, and he was entreated

ed of him, and heard his Supplication, and brought him again to Jerusalem into his Kingdom. Then Manasseh knew that the Lord he was God.

Prov. 23. V. 26. to ver. 33.

MY Son, give me thine heart, and let thine Eyes observe my ways. For an whore is a deep ditch, and a strange Woman is a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressours among men. Who hath wo? who hath sorrow? who hath contentions? who hath babling? who hath wounds without cause? who hath redness of Eyes? They that tarry long at the wine, they that go to seek mixt wine. Look not thou upon the wine when it is Red, when it Giveth his colour in the Cup, when it moveth it self aright. At the last it biteth like a Serpent, and stingeth like an Adder. Thine Eyes shall behold strange Women, and thine heart shall utter perverse Things.

Ezek. 33. v. 11, to vers. 20.

AS I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your Evil ways, for why will ye die? The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby,

thereby, in the day that he turneth from his wickedness ; neither shall the righteous be able to live for his righteousness, in the day that he sinneth. When I shall say to the righteous, that he shall surely live, if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembred, but for his iniquity that he hath committed he shall die for it. Again, when I say unto the wicked, thou shalt surely die, if he turn from his Sin, and do that which is lawful and right ; If the wicked restore the pledge, give again that he had Robbed, walk in the statutes of Life without committing iniquity, he shall surely live, he shall not die ; none of his Sins that he hath committed shall be mentioned unto him : he hath done that which is lawfull and right ; he shall surely live. When the Righteous turneth from his Righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawfull and right, he shall live thereby.

Ecclus. 5. V. 2, to ver. 9.

Follow not thine own Mind, and thy strength to walk in the ways of thy heart. And say not, who shall controll me for my works ? for the Lord will surely Revenge thy pride. Say not, I have Sinned, and what harm hath happened unto me ? For the Lord is long suffering, he will in no wise

wise let thee go. Concerning propitiation, be not without fear to add Sin to Sin, and say not his Mercy is great, he will be pacified for the multitude of my Sins; for mercy and wrath come from him, and his indignation resteth upon Sinners. Make no tarrying to turn to the Lord, and put not off from day to day; for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance: Set not thy heart upon goods unjustly gotten, for they shall not profit thee, in the day of Calamity:

S: *Luke 15. v. 11. to the end.*

And Jesus said, a certain man had two Sons. and the younger of them said to his Father, Give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger Son gathered all together, and took his journey into a far Countrey, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that Land, and he began to be in want. And he went and joyned himself to a Citizen of that Countrey, and he sent him into his Fields to feed swine. And he would fain have filled his Belly with the husks that the Swine did eat, had no man gave unto him. And when he came to himself he said, How many hired servants of my Fathers have bread enough

enough and to spare; and I perish with hunger! I will arise, and go to my Father, and will say unto him, Father, I have Sinned against Heaven and before thee, and am no more worthy to be called thy Son; make me as one of thy hired Servants. And he arose, and came to his Father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him. And the Son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son. But the Father said to his servants, Bring forth the best robe, and put it on him, and put a Ring on his Hand, and shooes on his feet. And bring hither the fatted calf, and kill it, and let us eat and be merry. For this my Son was dead, and is alive again, he was lost and is found; and they began to be merry. Now his Elder Son was in the field, and as he came and drew nigh to the house, he heard Musick and Dancing. And he called one of the Servants, and asked what these things meant. And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his Father out, and intreated him. And he answering, said to his Father, Lo, these many Years do I serve thee, neither transgressed I at any time thy Commandments, and yet thou ne-

ver

ver gavest me a Kid that I might make Merry with my Friends: But as soon as this thy Son was come, which hath devoured thy living with Harlots, thou hast killed for him the Fatted Calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make Merry, and be glad: For this thy Brother was Dead, and is alive again, and was lost and is found.

For Debtors.

Begin as before, and so on to the end of the Prayer. To which may be added the Prayer following, or it may be said alone.

O Lord, pardon the Wickedness and *Follies*, which by thy just Judgment have brought thy afflicted Servant into this most *Desolate* and *Comfortless* place, and encline the hearts of my *Creditors* to mercy, that I may be delivered out of it. And if hereafter, in thy good Providence, thou shalt so prosper my affairs, as to make me *able*, I beseech thee also to make me *willing* to be *just* to them in *all* things; or else do thou, O good Lord, abundantly make up to them and theirs, in the Blessings of *plenty, grace and mercy*, whatsoever *loss* they shall sustain by my *Poverty and Infelicity*. In the mean time bellow upon me the Blessing of a *contented Spirit*, and preserve me ever from seeking

a Remedy for my Sorrows, in the pleasures of Intemperance and evil Company. Be thou my comfort, O Lord, and my exceeding joy, and the full Satisfaction of my Soul in all conditions, through Jesus Christ our Lord, Amen.

Lord of all power and might, who art the Author and giver of all good things, Graft in our hearts the love of thy Name, encrease in us true Religion, nourish us with all Goodness, and of thy great Mercy keep us in the same, through Jesus Christ our Lord. Amen.

O God, the protector of all that trust in thee, without whom nothing is Strong, nothing is holy, increase and multiply upon us thy Mercy; that thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things Eternal. Grant this O Heavenly Father for Jesus Christ's sake our Lord. Amen.

O God, the Strength of all them that put their trust in thee, Mercifully accept our Prayers: And because through the weakness of our Mortal Nature we can do no good thing without thee, grant us the help of thy Grace, that in keeping thy Commandments we may please thee, both in will and Deed, through Jesus Christ our Lord. Amen.

LESSONS.

*Prov. 22. v. 26, 27. and St. Matt. 5. v.
25, 26.*

BE not thou one of them that strike hands, or of them that are Sureties for Debts. If thou hast nothing to pay, why should he take away thy Bed from under thee? Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost Farthing.

Rom. 13. v. 7. to the End.

RENDER to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no Man any thing, but to love one another, for he that loveth another hath fulfilled the Law. For this, thou shalt not commit Adultery; thou shalt not Kill; thou shalt not Steal; thou shalt not bear false Witness; thou shalt not Covet; and if there be any other Commandment, it is briefly comprehended in this Saying, namely, thou shalt love thy neighbour as thy self. Love worketh no ill to his Neighbour, therefore Love is the fullfil-

ling of the Law. The Night is far spent, the Day is at Hand, let us therefore cast off the Works of Darkness, and let us put on the Armour of Light. Let us walk honestly, as in the Day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envying. But put ye on the Lord Jesus Christ, and make not provision for the Flesh to fulfill the Lusts thereof.

For Malefactors.

Begin with the same Sentences as before.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all Men, we acknowledge and bewail our Manifold Sins and Wickedness, which we from time to time most grievously have committed, by Thought, Word, and Deed, against thy Divine Majesty, Provoking most justly thy wrath and Indignation against us. We do earnestly Repent, and are heartily Sorry for these our misdoings; the remembrance of them is grievous unto us, the burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord. *Amen.*

Our Father, which art in Heaven, &c.

O Lord, we beseech thee, favourably to hear our Prayers, that we, who are justly punished for our Offences, may be mercifully delivered, for the Glory of thy Name; and by thy great Goodness we may be Governed, and Preserved evermore, both in Body and Soul, through Jesus Christ our Saviour. *Amen.*

The P S A L M.

Hear my Prayer O God, and hide not thy self from my petition. *Psal. 55. 1.*

My Flesh trembleth for fear of thee, and I am afraid of thy Judgments. *Psal. 119. 120.*

For I acknowledge my Faults, and my Sin is ever before me. *Psal. 51. 3.*

Against thee only have I Sinned, and done these Evils in thy sight, that thou mightest be justified in thy Sayings, and clear when thou art judged. v. 4.

But O enter not into judgment with thy Servant, for in thy sight shall no man Living be justified. *Psal. 143. 2.*

For if thou, Lord, shouldst be extream to mark what is done amiss, O Lord, who may abide it? *Psal. 130. 3.*

O turn thy face therefore from my Sins, and put out all my misdeeds. *Psal. 51. 9.*

Make me a clean heart O God; and renew a right Spirit within me. v. 10.

Cast me not away from thy presence,
and take not thy Holy Spirit from me. v. 11.

O give me the comfort of thy help again,
and Establish me with thy free Spirit. v. 12.

And O that my ways were made so direct,
that I might keep thy Statutes. *Psal.*
119. 5.

So shall I not be confounded, while I have
respect unto all thy Commandments. v. 6.

Keep thy Servant also from presumptuous Sins,
and let them not have dominion over me. *Psal.* 19. 13.

Then shall I be upright, and I shall be
Innocent from the great Transgression. v. 14.

Who can tell how oft he offendeth? O
cleanse thou me from my secret faults. v. 12.

Then shall I teach thy ways unto the
Wicked, and Sinners shall be converted unto thee.
Psal. 51. 13.

Thou shalt open my Lips O Lord, and
my mouth shall shew thy praise. v. 15.

Nay, when thou hast turned my heaviness
into joy, hast put off my Sack-cloath,
and girded me with gladness, *Psal.* 30. 12.

I will not only my self sing unto the Lord,
and praise his name, and be telling of his
Salvation from Day to Day; *Psal.* 95. 2.

But every good Man Shall sing of thy
Praise without ceasing: O my God, I will
give Thanks unto thee for ever. *Psal.* 30. 13.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Or This.

Ponder my words O Lord, consider my meditation. *Psal. 5. 1.*

For unto thee, O Lord, will I lift up my Soul, my God, I have put my trust in thee, O let me not be Confounded, neither let mine Enemies triumph over me. *Psal. 25. 1.*

Thou art the God indeed that hast no pleasure in Wickedness, neither shall any evil dwell with thee. *Psal. 5. 4.*

But neither hast thou pleasure in the Death of the Wicked, but that the Wicked turn from his way and live. *Ezek. 33. 11.*

O hide thou not therefore thy face from me, nor cast thy Servant away in displeasure. *Psal. 27. 10.*

My Wickednesses truly are gone over my Head, and are like a Sore burthen too heavy for me to bear. *Psal. 38. 4.*

But I will confess my Wickedness, and be sorry for my Sin. v. 18.

Wherefore look thou upon my Adversity and Misery, and forgive me all my Sin. *Psal. 25. 17.*

Call to remembrance thy tender Mercies, and thy loving kindnesses which have been ever of Old. v. 5.

And turn thee unto me, and have Mercy upon me, for I am desolate and in misery. v. 15.

Help me, O God of my Salvation, for the Glory of thy Name; O deliver me, and

be merciful unto my Sins, for thy Names sake. *Psal.* 79. 9.

Deliver me from the guilt of them all, thou that art the God of my health, and my tongue shall Sing of thy righteousness. *Psal.* 51. 14.

O prepare thy loving Mercy and faithfulness, that they may preserve me. *Psal.* 61. 7.

And hold thou up my goings in thy paths, that my footsteps slip not. *Ps.* 17. 5.

Try me, O God, and seek the ground of my heart, prove me and examine my thoughts. *Psal.* 139. 23.

Look well if there be any way of wickedness in me, and lead me in the way Everlasting. v. 24.

Then will I every day give Thanks unto thee, and praise thy Name for ever and ever. *Psal.* 145. 2.

While I live my Soul shall praise the Lord; yea as long as I have any being, I will sing praises unto my God. *Psal.* 146. 1.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Prayer.

O Lord, righteousness belongeth unto thee, but unto me confusion of face, as it is *this day*. For how shall I open my mouth, or what shall I say unto thee, who have so highly affronted thy glorious Majesty, and so often broken all thy righteous Laws and Commandments in the most *presumptuous* and

and provoking manner? The *heinousness* of my offences against so much goodness, so many *convictions* and *warnings* to the contrary, may well fill my Soul with *horror*, and make me dread to appear before thee, at whose rebuke the Mountains themselves do quake; since I cannot think of appearing before an *Earthly* Judge without shame and affrightment of Spirit. But, Lord, whither can I go, but to thee, who by my Sins art justly displeased? To thee therefore, O merciful God, I come, humbly begging pardon and forgiveness of all my Sins, [especially*] for the *all sufficient merits* of thy dear

* here let him
name his par-
ticular sins.

Son. For his sake cleanse me from *the guilt*, and save me from *the curse* of them; and then though I suffer shame in this World, I will still praise thee, who hast not punished me according as I had deserved. And when thou hast been thus gracious to my Soul in pardoning what is *past*, confirm and strengthen me, I beseech thee, with thy grace for the time *to come*, that no temptation of the World, or the Devil, or my own flesh, may ever *bereafter* draw me to offend thee; but being made free from sin, and becoming a Servant unto God, I may have my fruit unto holyness, and my end Everlasting Life. And to all those, whom by my wicked Example I may have Encouraged in Sin, or by my persuasions tempted to it, be thou pleased to grant the same Mercy as to my self. O never

lay

lay their Sins to my charge, nor remember them to their own disadvantage; but give them grace most heartily to repent of them, and to be converted unto thee, with full purpose of amendment of Life; that we may all live in thy fear here, and find Mercy in the day of judgment, for the Sake of Jesus Christ our Lord. Amen.

O Lord, we beseech thee, absolve thy people from their Offences; that through thy bountiful goodness, we may be delivered from the bands of those Sins which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

Lord, we beseech thee, grant thy people grace, to withstand the temptations of the World, the flesh, and the Devil, and with pure Hearts and Minds to follow thee the only God, through Jesus Christ our Lord. Amen.

Almighty God, who feest that we have no power of our selves to help our selves, keep us both outwardly in our Bodies, and inwardly in our Souls; that we may be defended from all adversity which may happen to the Body, and from all evil thoughts which may assault and hurt the Soul, through Jesus Christ our Lord. Amen.

Almighty God, who shewest to them that be in Error the Light of thy truth, to the intent, that they may return into the way of righteousness; Grant unto all them that are admitted into the Fellowship of Christ's Religion,

Religion, that they may eschew those things that are contrary to their Profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

LESSONS.

*Gen. 9. v. 5, 6. and Prov. 24. v. 21, 22.
and Eccles. 10. v. 21.*

And surely your bloud of your Lives will I require; at the hand of every beast will I require it, and at the hand of Man; at the hand of every Mans Brother will I require the Life of man. Whoso sheddeth Mans bloud by Man shall his bloud be shed, for in the image of God made he Man.

My Son, fear thou the Lord and the King, and meddle not with them that are given to change. For their calamity shall rise suddenly, and who knoweth the ruine of them both?

Curse not the King, no not in thy thought, and curse not the Rich in thy Bed-Chamber; for a Bird of the Air shall carry the voice, and that which hath wings shall tell the matter.

Isai. 1. v. 16. to ver. 21. and also v. 28.

Wash ye, make ye clean, put away the Evil of your doings from before mine Eyes, cease to do Evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the

the Lord, though your Sins be as scarlet; they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and Obedient, ye shall Eat the good of the Land: but if ye refuse and Rebell, ye shall be devoured. For the destruction of the Transgressors and the Sinners shall be together, and they that forsake the Lord shall be consumed.

Ezek. 18. v. 20, 30, 31.

THe Soul that Sinneth it shall die. The Son shall not bear the iniquity of the Father, neither shall the Father bear the iniquity of the Son; the Righteousness of the Righteous shall be upon him, and the wickedness of the wicked shall be upon him. Repent and turn your selves from all your transgressions, so iniquity shall not be your Ruine; cast away from you all your transgressions, whereby you have transgressed, and make you a new heart and a new Spirit, for why will ye die?

Zeck. 5. v. 1, to v. 5.

Then I turned, and lifted up mine eyes and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll, the Length thereof is twenty cubits, and the breadth thereof is Ten cubits. Then said he unto me, this is the Curse, that goeth forth over the face of the whole Earth; for every one that Steal-

eth

eth shall be cut off as on this side : And every one that Sweareth shall be cut off as on that side, according to it. I will bring it forth, saith the Lord of Hosts, and it shall enter into the House of the Thief, and into the House of him that Sweareth falsely by my Name, and it shall remain in the mids of his House, and shall consume it with the Timber thereof, and the Stones thereof.

Ephes. 4. V. 17, to the end.

THIS I say therefore and testify in the Lord, that ye henceforth walk not as other *Gentiles* walk, in the vanity of their minds, having the understanding darkned, being alienated from the life of God, through the Ignorance that is in them, because of the Blindnes of their Hearts, who being past feeling have given themselves over unto Lasciviousness, to work all Uncleanness with greedines. But ye have not so learned Christ ; if so be that ye have heard him, and been taught by him, as the truth is in Jesus ; that ye put off concerning the former Conversation, the old Man, which is corrupt according to the deceitful Lusts, and be renewed in the Spirit of your mind ; and that ye put on the new Man, which after God is Created in Righteousnes and true Holynes. Wherefore putting away Lying, speak every Man truth with his Neighbour, for we are Members one of another. Be ye angry and Sin not : Let not the Sun go down upon

upon your wrath, neither give place to the Devil. Let him that Stole, Steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may Minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are Sealed unto the Day of Redemption. Let all bitterness, and Wrath, and Anger, and Clamour, and Evil Speaking, be put away from you, with all Malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you.

A short Exhortation to Condemned Persons.

You are now upon the brink of Eternity, and must shortly appear before the Tribunal of God, which is infinitely more terrible than that of any Earthly Judge can be; and therefore it becomes you with all the Seriousness that is possible, to prepare your selves for so Dreadful an appearance. There is no denying or lessening your Sins before God, who was privy to all your very thoughts and designs, and knows all your actions, though never so secretly committed, and no human Eye saw you.

you. Psal. 139. 1, 2, 3, 7. O Lord thou hast Searched me out and known me, thou knowest my down sitting and mine uprising, thou understandest my thoughts long before. Thou art about my path and about my bed, and Spyest out all my ways. For lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether. The Darkness is no Darkness with thee, but the Night is as clear as the Day ; the Darkness and Light to thee are both alike. And again, Heb. 4. 13. Neither is there any Creature that is not manifest in his Sight, but all things are naked and open unto the Eyes of him with whom we have to do.

Make the best use you can of these precious minutes which now remain. Take heed that you do not spend any of them in cursing or reviling your accusers ; but look upon it as the just judgment of God upon you for your wicked Lives, and not their Malice, which has brought you to this untimely End, and be in perfect charity with all Men. Confess your Sins, and take shame to your selves in this World. Pray to God with all the Earnestness you can, and desire others to pray for you also, that God would give you a true Sense of all your wickedness, and his Grace most heartily to repent of it. Do not neglect any Duty upon the thoughts that it may be now too late to repent. Think all such suggestions A Delusion of the Devil ; for the merits of Christ are infinite, and God can for the sake of them pardon the greatest Sinners. On the other side, be not too confident, but fear ; for God

God is *just* as well as *Mercifull*. Above all things have a care of Entertaining such a *wicked thought*, as if the punishment would be but *short*, and that then there is *an End* of you. 'Tis true, it is *an end* of you as to *this World*, but it is *the beginning* of another which will *never have an End*. This *short* punishment of Death will let you into another Life which is to follow, where the punishment will be *Eternal* for its duration, and infinitely more *dreadful* for the torments of it, than I can now Express, or you conceive. Let the time therefore be spent in *Prayers*, and *Holy meditations*, and in discourse with your *Spiritual Guide*. You must consider that you have *a great deal* to do, and but *little time* to do it in. If you *spend this well*, it may be a means of your *Eternal Salvation*; but if you *neglect this*, you will, you must be *undone* to all *Eternity*.

*For Condemned Persons.**Begin with these Sentences.*

TO the Lord our God belong Mercies and Forgivenesses, though we have rebelled against him, neither have we obeyed the voice of the Lord our God, to walk in his Laws which he set before us.

O let the Sorrowful Sighing of the Prisoners come before thee! according to the greatness

ness of thy Power, preserve thou those that are appointed to die.

Confession as before for Malefactors.

Almighty God, Father of our Lord Jesus Christ, &c.

Our Father which art in Heaven, &c.

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy Grace may Mercifully be relieved, through our Lord and Saviour Jesus Christ,
Amen.

O Lord, we beseech thee, mercifully to receive the prayers of us, who call upon thee, and grant that we may both perceive and know what things we ought to do, and also may have Grace and Power faithfully to fulfill the same, through Jesus Christ our Lord. *Amen.*

The P S A L M.

O Lord God of my Salvation, I will cry day and night before thee: O let my Prayer enter into thy presence, incline thine Ear unto my calling. *Psal. 88. 1.*

For my Soul is full of trouble, and my Life draweth nigh unto Hell. *v. 2.*

I am counted as one of them that go down into the Pit; and I am even as a man that hath no Strength. *v. 3.*

For innumerable troubles are come about me, my Sins have taken such hold upon me, that I am not able to look up; yea they

are more in number than the hairs of my Head, and my Heart doth fail me. *Psf. 40. 15.*

But O go not from me, for trouble is hard at Hand, and there is none to help me. *Psal. 22. 11.*

O Lord, let it be thy pleasure to deliver me, make hast, O Lord, to help me. *Psal. 40. 16.*

Take heed unto me, and hear me, how I mourn in my Prayer and am vexed. *Psal. 55. 2.*

For my heart is disquieted within me, and the fear of Death is fallen upon me. v. 4.

Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me. v. 5.

Thy wrathful displeasure goeth over me, and the fear of thee hath undone me. *Psal. 88. 16.*

The Sorrows of my heart are enlarged, O bring thou me out of my troubles. *Psal. 25. 16.*

I am in misery, and like unto him that is at the point to die. *Psal. 88. 15.*

But O abhor not thou my Soul, and hide not thy face from me. v. 14.

O Lord rebuke me not in thine Indignation: neither chasten me in thy displeasure. *Psal. 6. 1.*

Have mercy upon me, O Lord, for I am weak, O Lord heal me for my bones are vexed. v. 2.

My Soul also is sore Troubled; but Lord, how long wilt thou punish me? v. 3.

Turn then, O Lord, and deliver my Soul, O save me for thy mercies Sake. v. 4.

for Condemned Persons. 35

For in Death no Man remembreth thee,
and who will givethee thanks in the Pit. v. 5.

Forsake me not therefore, O Lord my
God, be not thou far from me. *Psal. 38. 21.*

Hast thee to help me, O Lord God of my
Salvation. v. 22.

O keep my Soul, and deliver me; let me
not be confounded, for I have put my trust
in thee. *Psal. 25. 19.*

Glory be to the Father, &c.

As it was in the beginning, &c.

Or This.

Hear my Prayer, O Lord, and let my
crying come unto thee. *Psal. 102. 1.*

For unto thee will I cry, O Lord, my
Strength, think no Scorn of me; lest if thou
make as though thou hearest not, I become like
them that go down into the Pit. *Psal. 28. 1.*

O hide not therefore thy face from me in
the time of my trouble, incline thine ear un-
to me when I call, O hear me, and that
right soon. *Psal. 102. 2.*

For my Days are consumed away like
Smoke. v. 3.

They are gone like a shadow, and I am
withered like grass. v. 11.

Thou hast brought down my Strength in
my journey, and shortned my Days. v. 23.

But thou, Lord, shalt endure for ever, and
thy remembrance throughout all Generati-
ons. v. 12.

Hear thou therefore my Prayer, O Lord,
and with thine Ears consider my calling,
hold not thy Peace at my Tears. *Psal. 39. 13.*

For I am a Stranger with thee, and a Sojourner as all my Fathers were. v. 14.

O Spare me a little, that I may recover
my strength, before I go hence, and be no
more seen. v. 15.

But why art thou so full of heaviness O
my Soul, and why art thou so disquieted
within me? *Psal. 42. 6.*

Put thy trust in God, for I will yet give him
thanks for the help of his countenance. v. 7.

For thou, O Lord God, art full of Compassion and mercy, long-suffering, plenteous
in goodness and truth. *Psal. 86. 15.*

Send out thy light and thy truth that they
may lead me, and bring me unto thy Holy
hill, and to thy Dwelling. *Psal. 43. 3.*

For then though I walk through the valley
of the shadow of Death, I will fear no
evil, for thou art with me thy rod, and thy
staff comfort me. *Psal. 23. 4.*

O turn thee then unto me, and have mer-
cy upon me, give thy strength unto thy
Servant, and help the Son of thy hand-maid.
Psal. 86. 16.

Shew some token upon me for good, that
they who hate me may see it and be ashamed,
because thou Lord hast holpen me and
comforted me. v. 17.

As for me, I am poor and in misery, hast
thee unto me, O God. *Psal. 40. 20.*

Thou

Thou art my helper and my Redeemer,
make no long tarrying, O my God. v. 21.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Prayer.

O Lord Almighty, the Soul in *anguish*, the troubled Spirit crieth unto thee ; hear O Lord, and have mercy, for thou art merciful. Thou *endurest for ever*, and I *perish* eternally, unless thou hast pity upon me. I heartily acknowledge, O Lord, that all that I do, all I can suffer, is but the *due reward* of my deeds, and therefore must lay my hand upon my mouth, and say, that *righteous* art thou, O Lord, and *upright* are thy judgments. But, O Lord, I beseech thee in *judgment* remember *mercy*, and though my Sins have *justly* provoked thee to bring this evil upon me, yet O consider my *weakness*, and do not *abhor* my Soul, nor cast thy servant utterly away in *displeasure*. Let the *fierceness* of thy anger expire in this *temporal judgment*, and never let me fall under that more *dreadful* one which is *eternal*. Interpose the merits of thy dear Son between my wretched Sinful Soul, and thy indignation ; hear the cry of his *precious* blood, that speaketh better things than that of *Abel* : Behold him bleeding, suffering and Dying once, that we might not suffer and die *Eternally*. Hear his Intercession now in heaven for sinners, and

by *bis* Cross and precious bloud, by *bis* death and passion, save and deliver me, the greatest of sinners, from thy wrath and from Everlasting damnation.

O Lord God, pardon all my *Enemies*, all that by any means have done me *wrong*; and to all those whom I have injured, do thou in thy *gracious* Providence repair what soever *los*s they may have sustained by my wickednes. Let my *shamefull* Death be a warning to others, that by thy judgments Executed upon me a Sinner, in this World, they may learn to fear and avoid those which shall be *eternal* in that to come.

And O Holy and Mercifull Jesus, who when thy self didst hang upon the cross, didst shew thy compassion and great Salvation upon the poor *repenting* *Malefactor* there suffering, and didst promise to remember him when thou camest into thy Kingdom; remember, I most humbly beseech thee, thy Servant, who is *undone* without thy mercy. I confess indeed, that I have *crucifyed* thee *afresh* and most *ungratefully* renewed the shame of thy cross and bitter passion, by my manifold and grievous *Transgressions*, my *horrid* vilenesses and impieties; but Lord I *repent*, I am infinitely *griev'd*, and *ashamed*, and *confounded* at it, and therefore I hope thy bowels will yearn towards me, and that thou wilt *graciously* intercede with thy Father for me, that I may not *perish* for ever. O Son of David have mercy upon me. Both now

and

and ever vouchsafe to hear me, O Christ; Graciously hear me, O Christ, and let thy mercy be shewed upon me, as I do now put my trust in thee. O glorify this thy *Mercy* in my *Salvation*, and not thy *justice* in my *destruction*. Hast thee O God, to deliver me, make hast to help me, O Lord. Amen. Amen.

O Lord, raise up, we pray thee, thy power and come among us, and with great might succour us, that whereas through our Sins and wickedness we are sore let and hindred in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and Glory world without end. *Amen.*

Almighty God, give us grace, that we may cast away the works of darkness, and put upon us the Armour of Light, now in the time of this mortal life, (in which thy Son Jesus Christ came to visit us in great humility) that in the last day when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the Life immortal, through him, who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

Almighty Father, who hast given thy only Son to die for our Sins, and to rise again for our justification, Grant us so to put away the leaven of Malice and wickednes, that we may always serve thee in purenes

of living, and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who through thine onely begotten Son Jesus Christ, haft overcome death, and opened unto us the gate of Everlasting Life; we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Grant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continually mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death, we may pass to our joyfull resurrection, for his merits who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

LESSONS.

Job 14. v. 1, to. v. 15.

MAn that is born of a woman, is of few days and full of trouble. He cometh forth like a flower, and is cut down, he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such a one, and bringest me into judgment with

with thee? Who can bring a clean thing out of an unclean? Not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; Turn from him that he may rest, till he shall accomplish as an hireling his day. For there is hope of a Tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away, yea man Giveth up the Ghost, and where is he? As the waters fail from the Sea, and the floud decayeth and dryeth up: so man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret untill thy wrath be past; that thou wouldest appoint me a set time, and remember me! If a man die shall he live again? All the days of my appointed time will I wait, till my change come.

Isai. 64. v. 4, to v. 10.

SInce the beginning of the World men have not heard, nor perceived by the Ear, neither hath the Eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoyceth, and worketh righteousness, those that remember thee in thy ways: behold thou art wroth, for we have sinned: in those is continuance, and we shall be saved. But

we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities like the wind have taken us away. And there is none that calleth upon thy Name, that stirreth up himself to take hold of thee, for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O Lord, thou art our Father; we are the clay, and thou our potter, and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

S. Luke 23. v. 39. to v. 44.

And one of the Malefactors which were hanged, railed on him, saying, if thou be Christ, save thy self and us. But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me, when thou comest into thy Kingdom. And Jesus said unto him, verily I say unto thee, To day shalt thou be with me in Paradise.

2 Cor. 5. v. 10, 11. and St. John. 5. v. 28, 29.

WE must all appear before the judgment seat of Christ, that every man may receive the things done in his body, accord-

according to that he hath done, whether it be good or bad. Knowing therefore the Teravour of the Lord we perswade men.

The hour is coming, in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth; they that have done good, unto the resurrection of Life, and they that have done evil, unto the resurrection of damnation.

I Thes. 5. v. 1, to v. 12.

OF the Times and Seasons, brethren, ye have no need that I write unto you: For your selves know perfectly, that the day of the Lord so cometh, as a Thief in the Night. For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with Child, and they shall not escape. But ye brethren are not in darkness, that that day should overtake you as a thief; ye are all the children of the Light, and the children of the day; we are not of the night nor of darkness. Therefore let us not sleep as do others, but let us watch and be sober. For they that sleep, sleep in the night, and they that be drunken, are drunken in the night. But let us who are of the day be sober, putting on the breast-plate of Faith and love, and for an helmet, the hope of Salvation. For God hath not appointed us to wrath, but to obtain Salvation by our Lord Jesus Christ, who di-
ed for us, that whether we wake or sleep
we

we should live together with him; wherefore comfort your selves together, and edify one another.

It has not been thought necessary to mention any thing here concerning the Sacrament, partly because there are so many excellent Books already published upon that subject: But chiefly, because it is lookt upon as more immediately belonging to the Office of the Ordinary to give Directions about that, as being supposed to be best acquainted with the particular Cases of the Persons concern'd, and so the most proper Judge when and to whom it is to be administered.

For a Person Imprisoned upon a False Accusation.

Begin with these Sentences.

BE thou my Judge, O Lord, for I have walked innocently, my trust hath been also in the Lord, therefore I shall not fall.

Deli er me not over unto the will of mine adversaries; for there are false witnesses risen up against me, and such as speak wrong.

Let thy merciful Ears, O Lord, be open to the prayers of thy humble servant; and that I may obtain my petitions, make me to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

Our Father which art in heaven, &c.

The

Imprisoned upon a False Accusation. 45

The Psalm.

UNTO thee, O Lord, will I lift up my Soul; my God, I have put my trust in thee; O let me not be confounded, neither let mine Enemies triumph over me. *Pf. 25. 1.*

Awake, and stand up to Judge my quarrel; avenge thou my cause, my God, and my Lord, *Psal. 35. 23.*

Give Sentence with me, O God, and defend my cause against the ungodly people, O deliver me from the deceitful and wicked man. *Psal. 43. 1.*

For there are false witnesses risen up against me, they have laid to my charge things that I know not. *Pf. 35. 11.*

O Lord my God, if I have done any such thing, or if there be any wickedness in my hands. *Pf. 7. 3.*

Then let mine Enemy persecute my Soul and take me; yea let him tread my Life down upon the Earth, and lay mine honour in the dust. v. 5.

Examine me, O Lord, and prove me, try out my reins and my heart. *Psal. 26. 2.*

And give Sentence with me, O Lord, according to my Righteousness, and according to the Innocency that is in me. *Psal. 7.8.*

O shut not up my Soul with the Sinners, nor my Life with the blood-thirsty. *Psal. 26. 9.*

Let

46 *Private Offices for a Person*

Let not them that are mine Enemies triumph over me that am ungodly, neither let them wink with their Eyes, that hate me without a cause. *Psal. 35. 19.*

Let them not say in their Hearts, there, there, so would we have it, neither let them say, we have devoured him. *v. 25.*

O let the Wickedness of the Ungodly come to an end ; but guide thou the just. *Psal. 7. 9.*

Let them be glad and rejoice that favour my righteous dealing ; yea let them say alway, blessed be the Lord, who hath pleasure in the prosperity of his servant. *Psal. 35. 27.*

And as for my tongue, it shall be talking of thy Righteousness, and of thy praise, all the Day long. *v. 28.*

Glory be to the Father, &c.

As it was in the beginning, &c.

The Prayer.

O God, who knowest all things, and art wont to be the Defender of the oppressed, and the Patron of the Innocent, look down I beseech thee, from the habitation of thy holiness, upon thy servant now lying under the unjust accusation of a malicious and false tongue. O let thy justice and goodness be seen in disappointing the designs of my Enemies, in clearing my Righteousness, and in restoring me to liberty again ; or else give me grace to wait with patience, till thy all-wise Providence

Imprisoned upon a False Accusation. 47

dence shall see fit to disperse this black cloud of *Infamy* and *disgrace* wherewith I am covered. I confess O God, that *the shame* which I now suffer, is far short of what *my vileness* has deserved from thee. If therefore thou art pleased by this, to give me *a Sense* of my folly and *Wickedness*, and to humble my *proud heart*, I adore thy gracious design towards me therein, whose *earnest request* it is, that I may have my portion of *Shame* in this World, rather than the other. Then however *unjustly* I am accus'd now, this will be my comfort and joy, that there will come a Day of *righteous judgment*, when the *Secrets* of all *hearts* and *actions* shall be revealed, and then shall my *Innocency* be declared before all the World. In the meantime, give me grace, O God, after the example of my dear Saviour, *from my heart* to forgive them by whom I have been injur'd; and do thou, O Lord, forgive them also; and shew us all *mercy* in the hour of Death, and in the day of *judgment*, for the sake of the same Jesus Christ our blessed Lord and Saviour. *Amen.*

O God, from whom all holy desires, all good counsels and all just works do proceed, give unto thy Servants that *Peace* which the World cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our Enemies, may pass our time in rest and quietnes, through the merits of Jesus Christ our Saviour. *Amen.*

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48 *Private Offices for a Person*

O Lord, who hast taught us, that all our doings without Charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of Charity, the very bond of Peace, and of all virtues, without which whosoever liveth, is counted Dead before thee; Grant this for thine only Son Jesus Christ's sake. *Amen.*

O God, whose never-failing Providence ordereth all things both in Heaven and Earth, we humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant us such strength and protection, as may support us in all dangers, and carry us through all Temptations, through Jesus Christ our Lord *Amen.*

L E S S O N S .

Gen. 39. v. 19, 20, 21.

And it came to pass, when Joseph's Master heard the words of his Wife, which she spake unto him, Saying, after this manner did thy Servant to me, that his wrath was kindled. And Joseph's Master took him, and put him into the Prison, a place where the Kings Prisoners were bound; and

Imprisoned upon a False Accusation. 49

and he was there in the Prison. But the Lord was with Joseph, and shewed him mercy.

St. Matt. 5. v. 43, to the end.

YE have heard, that it hath been said, thou shalt love thy neighbour, and hate thine Enemy. But I say unto you, love your Enemies ; Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That ye may be the children of your Father which is in Heaven, for he maketh his Sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust : For if ye love them which love you, what reward have you, do not even the *Publicans* the same ? Be yetherefore perfect, even as your which is in Heaven is perfect.

1 Pet. 2. v. 19, to the end.

THIS is thank-worthy, if a Man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye take it patiently ? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even thereunto were ye called; because Christ also suffered for us, leaving us an Example, that we should follow his Steps ; who did no Sin, neither was guile found in his Mouth : who

50 Private Offices for a Person, &c.

when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously; who his own self bare our sins on his own body on the tree, that we being dead to Sin, should live unto righteousness, by whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your Souls.

I Pet. 3. v. 8, to v. 14.

Love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing, but contrariwise, blessing: knowing that ye are theretunto called, that ye should inherit a blessing. For he that will love Life and see good Days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek Peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open to their Prayers: But the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?

A Thanks.

A Thanksgiving for Deliverance from 51

*A Thanksgiving for Deliverance from any
of the aforementioned Troubles.*

Begin with these Sentences.

I will magnifie thee O Lord, for thou hast set me up, and not made my foes to triumph over me.

O give thanks unto the Lord, for he is gracious ; and his Mercy endureth for ever.

Our Father which art in Heaven, &c.

The P S A L M.

ICryed unto the Lord with my voice, yea even unto the Lord did I make my supplication. *Psal. 142. 1.*

I poured out my complaints before him, and shewed him of my trouble. *v. 2.*

And praised be the Lord, for he hath heard the voice of my humble petitions. *Psal. 28. 7.*

He hath shewed me marvellous great kindness, and hath blessed me for ever. *Psal. 31. 23.*

He has not shut me up into the hand of the Enemy, but hath set my feet in a large Room. *v. 9.*

The Lord preserveth the simple, I was in misery, and he helped me. *Psal. 116. 6.*

Thou, Lord, hast brought my Soul out of Hell, thou hast kept my life from them that go down into the Pit. *Psal. 30. 3.*

52 A Thanksgiving for Deliverance from

For his wrath endureth but the twinkling of an Eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning. v. 5.

Praise the Lord therefore, O my Soul, and all that is within me, praise his Holy name. *Psal. 103. 1.*

Praise the Lord, O my Soul, and forget not all his Benefits. v. 2.

Who forgiveth all thy Sin, and healeth all thine infirmities. v. 3.

Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness. v. 4.

What reward therefore shall I give unto the Lord, for all the benefits that he hath done unto me? *Psal. 116. 11.*

I will pay my vows unto the Lord, in the sight of all his People, in the courts of the Lords House, even in the midst of Jerusalem. v. 16.

For, O that Men would therefore praise the Lord for his goodness, and declare his wonders that he doth for the Children of men ! *Psal. 107. 8.*

For he satisfieth the empty Soul, and filleth the hungry Soul with goodness. v. 9.

Such as sit in Darkness, and in the shadow of Death, being fast bound in Misery and Iron. v. 10.

Because they rebelled against the words of the Lord, and lightly regarded the counsel of the most highest. v. 11.

Yet

any of the afore-mentioned Troubles. 53

Yet when they cryed unto the Lord in their trouble, he delivered them out of their distress. v. 19.

The righteous will consider this and rejoice, and the mouth of all Wickednes shall be stopped. v. 42.

Who so is wise will ponder these things ; and they shall understand the loving kindness of the Lord. v. 43.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Prayer and Thanksgiving.

O Blessed Lord, who art gracious and merciful, slow to anger, and of great kindness, and repenteſt thee of the evil ; I most humbly desire with all my Soul to magnifie and adore *that infinite goodness* of thine, whereby thou hast known my Soul in adversity, and delivered me from the evils which I had deserved. My continual Sins and rebellions against thee, might *justly* have provoked thee to punish me *still* more heavily than thou haſt done ; but thy property is always to have Mercy, and thou spareſt when we deserve punishment. O what ſhall I ſay unto thee, thou preserver of Men ? O that this goodness of thine might lead me to *a true*, and *Sincere rep.ntance*, that I may *never more* Sin againſt ſuch obligations as *thy infinite love* has now laid upon me. For which end be pleased to maintain in my mind ſo conſtant a ſente of thy divine preſence

54 any of the afore-mentioned Troubles.

being ever with me, as may engage me to walk before thee in a Religious and Godly fear ; and also to assist me with such renewed influences of thy Heavenly grace, that notwithstanding the strongest temptations, wherewith I may be assaulted, and the weakness and feebleness of my own Spirit to resist them, I may go on Stedfastly and courageously in well-doing unto the end ; that so living here to the glory of thy holy name, I may hereafter enter into the joy of my Lord, and be made partaker of thy glory in Heaven. Amen.

Grant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful, that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

Almighty God, who alone canst order the unruly wills and affections of Sinful men ; Grant unto thy people, that they may love the things which thou commandest, and desire that which thou dost promise ; that so among the sundry and manifold changes of the World, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

O Almighty and most mercifull God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us, that we being ready both in body and Soul, may cheerfully accomplish those things that thou

A Thanksgiving for Deliverance from 55

thou wouldest have done, through Jesus Christ our Lord. *Amen.*

Grant, we beseech thee, merciful Lord, to thy faithful people Pardon and Peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

Assist us mercifully, O Lord, in these our Supplications and Prayers, and dispose the way of thy servants towards the attainment of everlasting Salvation, that among all the changes and chances of this mortal life, they may ever be defended, by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

L E S S O N S .

St. Matt. 18. v. 21, to the end.

Then came Peter to him, and said, Lord, how oft shall my brother Sin against me, and I forgive him? till Seven times? Jesus saith unto him, I say not unto thee until Seven times: but until Seventy times seven. Therefore is the Kingdom of Heaven likened unto a certain King, which would take account of his Servants. And when he had begun to reckon, one was brought unto him, which ought him ten Thousand Talents. But forasmuch as he had not to pay, his Lord commanded him to be sold, and his Wife and Children and all that he had, and payment to be made. The ser-

56 any of the afore-mentioned Troubles.

vant therefore fell down and worshipped him, saying, Lord have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him and forgave him the debt. But the same Servant went out, and found one of his fellow Servants which ought him an hundred Pence; And he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow Servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow Servants saw what was done, they were very sorry, and came and told unto their Lord all that was done. Then his Lord, after he had called him, said unto him, O thou wicked Servant, I forgave thee all that debt, because thou desiredst me. Shouldst not thou also have had compassion on thy fellow Servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentours, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

St. Matt.

A Prayer to be said by a Devout 57

S. Matt. 19. v. 16, to v. 20.

And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal Life? And he said unto him, why callest thou me good? there is none good, but one, that is God; but if thou wilt enter into Life, keep the commandments. He saith unto him, which? Jesus said, thou shalt do no Murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honour thy Father and thy Mother; and thou shalt Love thy Neighbour as thy self.

St. Luke 7. v. 40, to v. 44.

And Jesus answering said unto him, *Simon* I have somewhat to say unto thee; and he said, Master, say on. There was a certain Creditor which had two Debtors: the one ought him 50 pence, and the other 50. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? *Simon* answer'd and said, I suppose that he to whom he forgave most. And he said unto him, thou hast rightly judged.

*A Prayer to be said by a Devout Person
for all Prisoners.*

O Father of mercies, and God of all comfort, extend thy compassion, I most

58 Person, for all Prisoners.

most humbly beseech thee, to all persons in misery, wheresoever they are ; give them patience under it, and send them, in thy *due time* a happy *issue* out of it. More particularly, I beg of thee, to shew thy pity upon all Prisoners. O do thou, whose judgments are unsearchable, and whose ways past finding out ; who desirest not the Death of sinners, but dealest wonderfully in their conversion, and by so many Thousands of arts doest lead them to Repentance ; sanctifie this confinement of theirs to the more speedy reformation and amendment of their lives. Touch their hearts with a deep sense of all their vileness. Let their many offences they have been guilty of against thee their God, their Neighbour, and themselves, be very grievous unto them. Work in them Serious resolutions of living Godly, Righteously, and Soberly for the time to come. Grant them the gracious assistance of thy holy Spirit, to enable them to perform them. Be thou the support and comfort of all those who suffer unjustly ; repress the malice, and violence of their Enemies ; find out a way for them to escape, and let their present affliction work for them an eternal weight of glory. Grant this, O most mercifull Father, for the merits of thy dear Son, and our only Saviour Jesus Christ. Amen.

A Pray-

*A Prayer for one that is Condemned.
The same may be used by the Condemned Person himself.*

O most holy and righteous Judge of the whole World, give me *Sinful wretch* leave to prostrate my self before the throne of thy grace, to implore thy mercy for one who is miserable for ever without thy pity. If thou shouldest be *extream* to mark iniquity, O Lord, who should be able to abide it? but there is *forgiveness* with thee, that thou mayest be feared; and thou hast promised it to all those that *truly repent*. O make thy Servant one of that number. Touch his heart with *true remorse*, that it may *melt* and *bleed* for his Sins, and become such a *broken* and *contrite heart* as thou wilt not despise. O that the *Sad* circumstances, which he is now in, may be turned, through the riches of thy grace, into a *happy* occasion of *converting his Soul*, and *perfecting* his repentance, and *promoting* his Salvation. For thy names sake, O Lord, pardon his Sin, for it is *great*. Wash him throughly from his iniquity, and cleanse him from his Sin, in that fountain opened for Sin and for uncleanness, *the precius blood* of the *immaculate Lamb of God*, slain to take away the sins of the Word. In himself, he is Infinitely *unworthy* of thy mercy, but accept him in the Son of thy eternal love, in whom thou art well pleased. And though he is now

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60 *For, by a Condemned Person.*

now under the Sentence of a temporal death,
yet for his sake spare his Soul, and deliver him
not, O most merciful Lord, into the bitter
pains of eternal death. But grant, that having
had all his Shame and Sorrow, and evil things
in this life, he may hereafter awake to joy
and happyness in that which is to come.
In the mean time, O prepare him for, and
support him under, the punishment he is
shortly to suffer. Give him ~~the~~ gracious fore-
tastes of thy Mercy, that the fear of death
may be abated in him ; and when his Soul
shall be parted from the body, receive it O
blessed Jesus, though so unworthy, into some of
the Heavenly mansions. Amen.

F I N I S.